1: Conzemius M-4, 5 (1921) 1932
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gold mines; or they work as paddlers on the rivers, which are practically the only means of communication.

The Sumu, on the other hand, are more timid and less enterprising. They are unwilling to leave their wives and children for a length of time in order to work for the benefit of the white men. Besides, even to this day, their wants are few, and they can easily do without practically any article of foreign manufacture. Formerly, however, many of them were active as rubber bleeders, but owing to East Indian competition, the export of that commodity from the Mosquito Coast has stopped altogether.

TRADE AND BARTER

INTERCHANGE OF COMMODITIES.—Among such rude hunting and fishing tribes as the Miskito and Sumu only a very restricted trade can have existed in former days. The rivers, lagoons, and the sea were practically the only means of communication, and this is still the case. The interchange of commodities was generally effected by barter. The Miskito appear to have also employed beads of sea shells as money, while the Sumu of the interior used cacao beans for the same purpose.[38] We are told by M. W. (304) that these two tribes, which were continually in a state of hostility, observed a truce on appointed days; they then met on an island in the lower Rio Coco for the purpose of trading.

These Indians live under an almost perfect equality, and there are no rich or poor among them. They do not strive to accumulate wealth, and the great unwearied exertion, found among our civilized societies, is unknown among them.

FORMER ARTICLES OF BARTER.—The Miskito used to evaporate salt from the water of the sea and lagoons and collect pretty sea shells suitable for beads. These commodities were exchanged with the Sumu for pottery, cotton goods, hammocks, bark cloth, and rough canoes.

During the latter part of the seventeenth century, and for many years following, the Miskito undertook daring sea voyages as far south as Chiriqui Lagoon in Panama, and occasionally even beyond that region. These expeditions were, however, not organized with peaceful trading in view, but for the purpose of stealing cacao from the Spanish settlers at Rio Matina (Costa Rica), and capturing Indians to be sold to the English traders of Jamaica.

PRESENT-DAY COMMODITIES.—Nowadays the Indian's wants from the outside world are many. The Miskito, who are less primitive than their neighbors, were already in commercial relations with

[38] According to G. N. Collins (see Safford in Smithsonian Report for 1916, p. 421) this use still persists in the Mexican State of Chiapas.

3: Pijoan D-5 (ca. 1945) 1946
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dual doing the measuring and much over-emphasis has been placed on this subject.[34] Thus the data are used only as an approximate impression and categorically support clinical observation and conclusions.

Average weights and height of Miskito men and women relative to their age

All years	*Sex*	*Height (cms)* 152	158	160	165	170	175
		Weight (kilo)					
18-20	M	55.1 (10)*	58 (8)	61 (13)	—	—	64.2 (6)
20-21	M	58.6 (8)	60 (14)	62 (21)	64.6 (6)	65 (6)	64.0 (4)
21-24	M	59.2 (5)	—	61.8 (4)	64.6 (9)	64 (6)	65.0 (4)
25-32	M	66.0 (9)	67 (13)	71.0 (19)	75 (19)	77 (13)	76.0 (2)
18-20	F	60.2 (13)	63 (14)	65.0 (17)	65 (3)	—	—
20-21	F	62.4 (21)	65 (20)	65 (19)	68 (7)	—	—
25-32	F	70.0 (20)	72 (19)	73 (13)	75 (8)	—	—

* Numbers in brackets indicate number of people examined of the same age.

The averages may be further computed for the age groups in question and at 19 years of age may allow for the following comparison:

Comparison of nineteen-year-old subjects (Height in cms)

	Present Survey	*Taken from Krogman*[24]			
Sex	*Miskito Indian*	*American Chicago*	*American Negro*	*German*	*Japanese*
M	162	176	172	174	158
F	160	164	160	165	146

It can be seen from these data the women grow to be about as tall as the men but from the previous table they also tend to become more obese or add more weight than the men. They appear to be generally of shorter stature than those of us who visited the area and this notion is supported by measurements. It must be noted, however, that these people (Waspam, Saulpuca) were upper river folk and cannot be correctly compared with the data obtained by Schultz[20] who studied twelve Sumu Indians from Río Prinsapolca and twenty five Rama Indians from Rama Key. There appears to be, furthermore, slight differences in weight and height within the tribe. These variations are more pronounced in coastal towns, where the socio-economic level is poor by comparison